

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference. Editors: John C. Wenger, Goshen, Indiana, and Edward Yoder, Scottsdale, Pennsylvania. Associate Editors: S. F. Coffman, H. S. Bender, J. B. Smith, C. Z. Mast, J. C. Clemens, Ira D. Landis, H. A. Brunk, Melvin Gingerich, and M. M. Troyer. Publication Office: Scottsdale, Pennsylvania.

Vol. IV

JUNE, 1943

No. 2

Mennonite Background of the Present School System

IRA D. LANDIS

As our pioneer fathers were emerging from this 'forest primeval,' they looked favorably on education for inculcating the four R's (Reading, 'Riting, 'Rithmetic, and Religion). Since most of our children united with the church their dwellings soon became too small for the services. The Church-School House was the happy solution. Three such were built in Manheim Township north of Lancaster Town in the second decade of the nineteenth century. One was at John Smith's (opposite John Shirk's) near Oregon. Another (1813) was at the Michael Leam Cemetery in the north (This building was used for school purposes until unroofed by a storm in 1861). The third is now owned by Charles B. Landis at Roseville and is used as a dwelling.

The latter, built in 1814 by community subscription, has the following by-laws:

THE LANDIS SCHOOL

HOUSE (1814)¹

Ordinances by which the School and Meetings to be held in the Landis School House shall be regulated.

1. There shall always be three Trustees to superintend the repairing of the said School House and the School that shall be kept therein.

2. No person shall have a right to vote in the choice of Trustees or teacher, but such as have contributed in money or labor toward the building of the said School House.

3. Any person who hath contributed either money or labor toward the building of the said School House shall have a right to send scholars to the School that shall be kept therein and a vote in the choice of the Trustees and School Masters.

4. In the Case of death, removal, or misconduct of a Trustee, another shall be elected in his stead, of which election notices shall be given in an Advertisement placed on the outside of the Door of the said School House at least four weeks prior to the Day of Election.

5. Any Dispute concerning the School,

the Teacher, or any Trustee shall be decided by a Majority of Votes.

6. The Mennonists shall have a Right to hold their Meetings and Worship in the said School House once in four weeks (to wit) on the eighth day of January Anno Domini One thousand eight hundred and fifteen and henceforth every fourth Sunday forever. And if at any Time they shall think proper to alter the Time of their Meetings and the Trustees agree to it, they may henceforth hold their Meetings either one week earlier or one week later.

7. The United Brethren in Christ² shall have a Right to hold their Meetings and Worship in said School House once in four Weeks, to wit on the first Day of January, Anno Domini one thousand eight hundred and fifteen and henceforth every fourth Sunday forever. But if at any time they shall think proper to alter the Time of their Meeting and if the Trustees consent to it, they may henceforth hold their Meetings one Week earlier or one



Landis Schoolhouse, Built in 1814, Now Used as a Dwelling

Week later.

8. The Right which any Person hath in or to the said School House shall forever remain on his present Place of Residence, so that after the Death or Removal of any Person who hath any Right in or to the said School House, that Right as well as the Right of voting for Teachers and Trustees shall always descend and come to the Possessor and Occupant of such Place of Residence.

Trustees: Christian Metz, Christian Hershy, John Basler [all Menists]. 59.67 perches, borders on Henry Landis, Sr. and Jr. and Abr Stipgen.

The schoolhouse had several flat tables with a large wood stove in the center. Six sheets of foolscap sewed together served for a copybook instead of a blackboard. A slate pencil and a goose quill with indigo solution for ink served as equipment for the lessons in penmanship. Byerly's Speller, Rose and Pike's Arith-

(Turn to page 4, col. 2)

Meetinghouses of the Weaver's Church

H. A. BRUNK

Weaver's Church had probably the fourth meetinghouse to be built by Virginia Mennonites. The first one, namely Trissels, was erected in 1822. Weaver's is located in Rockingham County, Virginia, about three miles west of Harrisonburg.

The date for the first building of the Weaver's church is not clearly established by the records. The late Bishop L. J. Heatwole wrote, in his centennial article on the establishment of the Weaver's Church, that it was built in 1826. On the other hand the Virginia Conference minutes, which were of a later date, say that the meetinghouse was built in 1827. This

is also the date that appears on the cornerstone of the new structure built in 1941.

The records do show that a transfer of land was made some time in August, 1828, and that a church building stood on the land at that time. The deed records that Jacob Shank and his wife, Fannie, transferred about one-half acre of land to the first Weaver's Church trustees for the sum of one dollar, paid by said trustees. Of course it is understood that the land was donated for the purpose and the actual transfer of money

was made in order to make the transaction legal. Peter Burkholder, Frederick Rhodes, and Abraham Nieswander are named as the first trustees.

It was to be expected that Fannie Shank, wife of Jacob Shank, would be required to sign the papers for the transfer of the land. This she did at the time the deed was given to the above mentioned trustees. Then for some reason Fannie Shank alone, apart from her husband, was required to appear before the authorities to sign additional papers in regard to the transfer of said land. Fannie Shank did not sign her name but instead made her own sign. This sign appears at three places on the above mentioned documents and it was made the same way each time.

The grantors of the land for the above mentioned meetinghouse made it a

matter of law that the land should always be used by Mennonite people. They specified in the deed that if one or more of the trustees should give up their affiliation with the Mennonite Church they forfeited the title to said land and that it should go to the successors of the first Mennonite trustees forever.

We are not able to determine the exact size of the old meetinghouse. The late Bishop Heatwole wrote in 1926 that the building was about 18 feet wide and 28 feet long. At another writing he states that it was 30 feet wide and 40 feet long. People who still remember the old meetinghouse think the second estimate is the more nearly correct. It was built of pine, oak, and chestnut logs and weatherboarded on the outside. The doors at the side and end were ordinary batten doors, not panel doors such as are used at the present time.

The building occupied about the same place as the one now standing on the grounds. It was perhaps up the hill a bit farther. It stood like the present church with the long side towards the road. There was a difference in the entrances, however. The entrance for the men was in the center on the south side. This, it will be observed, was on the lower side of the hill. Consequently high steps were needed to reach the floor level of the meetinghouse. The men entered the building by way of these steps and then occupied the south end. The pulpit was on the north side of the meetinghouse, opposite the entrance for the men.

The entrance for the women was placed near the northeast corner of the building. The anteroom was placed at the north side at the east end. It will be observed from the lay of the land that the women entered the meetinghouse pretty much on the level. Therefore the east entrance was used on funeral occasions, for the casket could be gotten in and out of the building here more easily than at the south entrance.

To the south of the meetinghouse at the northwest corner stood the saddlehouse, where saddles were placed either underneath or in the building when the weather was bad. Then to the east, straight out from the women's entrance, stood the old stile where the women dismounted and mounted their horses. At the ends of the same, railings were placed on which the women placed their black riding skirts when the weather was fair.

Weaver's Church was first called Burkholder's Church. This was due to the part that Peter Burkholder had in the building of the meetinghouse. He was a man of considerable wealth for his day. It is said that he owned more than five hundred acres of land in this vicinity. With the aid of his neighbors he assumed the responsibility for the erection of the house of worship. Burkholder was one of the first trustees, a prominent minister, and later he was ordained bishop for all the Mennonite congregations in Virginia. The present bishop districts were established during his time, in 1840. Under

the new arrangement he became bishop of the first Middle District. The name was changed to Weaver's Church when Samuel Weaver of Smith's Creek bought and located on the land south and west of the meetinghouse, about 1840. This Samuel Weaver became permanent sexton of the meetinghouse, and the place after a time took his name.

One of the oldest persons living at this writing, Mrs. Mary Burkholder, the wife of the late deacon, S. M. Burkholder, remembers the wife of this Samuel Weaver. She was known by the people of the 1870's as Grandmother Weaver, or as Betsey Weaver. It was her custom to visit the neighbors with a basket on her arm, in which she carried her knitting. Her connection with the old meetinghouse is that she had a special seat in which she invariably sat. This was one of the benches that ran north and south, and was located just inside the anteroom door. The second place on the same bench was filled by Aunt Lizzie Hartman, the mother of the late P. S. Hartman. Perhaps Bro. Hartman in having a special seat in the meetinghouse was following the example of his mother. The third occupant in order on the same bench was Aunt Mottie Rhodes. The deacons and the song leader occupied the bench opposite them on the men's side.

This meetinghouse served its purpose as a place of worship for fifty-four or fifty-five years. It was torn down and removed to another location early in the spring of 1881. The last regular service (these were held only once a month) was held there on February 20. Preachers Solomon Beery and Dan Heatwole filled the last regular appointment. L. J. Heatwole's diary for February 20 has the following to say about the services:

Hitched Dora to the springwagon . . . We fixed ourselves up and then started off down the pike on our way to preaching at Weaver's where we heard an interesting discourse from Solomon Beery and Uncle Dan Heatwole. This is to be the last sermon preached in this house as this same building will be torn down in a few days to give room for a larger and more commodious structure to be built during the summer.

One important reason for the construction of a new meetinghouse in 1881 was the fact that the old one was no longer large enough to accommodate the people that met there for public worship.

The new house of worship, that is, the one erected in 1881, the second Weaver's Church, was completed and ready for use by Sunday, June 26, when dedication services were held in the new building. Bishop Samuel Coffman, father of John S. Coffman, preached the sermon for the occasion. L. J. Heatwole gives us a complete outline of the first service in the new meetinghouse, as follows:

Sunday, June 26, 1881; Preaching at Weaver's—"This was the first time services were held in this building. The congregation consisted in number of over 600. The first hymn sung was "While I my Ebenezer raise" etc., the first exhortation and prayer was offered by Pre. (Turn to page 3, col. 2)

NEWS & NOTES

The Pennsylvania German Society in 1942 published its 49th volume of Proceedings and Addresses. The major part of this particular volume is a monograph entitled "The Old Order Amish of Lancaster County," by Calvin George Bachman. There are 294 pages of well-written material with an index. One section deals with "Amish Origins," being five chapters on the past history of the Amish. The larger section has twenty-eight chapters covering all phases of Amish church, home, and community life. Also included are eighteen illustrations, all of them excellent photographs. The author of this monograph on the Amish is a Reformed minister of New Holland, Pa. He is specially well informed through historical study and from personal acquaintance and observation of his subject. He writes with sympathetic interest and understanding of the Amish people and has hardly left any detail of their life and culture untouched. He also shows full acquaintance with the historical material that has been published to date on Amish history. This work will doubtless prove to be a valuable contribution to an understanding and appreciation of the Old Order Amish and their culture.

The press has announced that a Germantown lady, Mrs. Margaret K. Pritchett, has willed \$10,000 to the Germantown Mennonite Church to erect a monument on its grounds in honor of her ancestor, Dirck Keyser. She is giving the additional sum of \$30,000 to the church for its own use. Those familiar with the history of the Germantown congregation will recall its various conference affiliations: prior to its organizational collapse about 1840-50, it was affiliated with the Franconia Mennonite Conference; the few Germantown Mennonites of 1847 probably sympathized with John H. Oberholtzer, founder of what is now known as the Eastern District Conference of the General Conference of the Mennonite Church of North America. In 1851 the Germantown Mennonites (individuals, no church) "stood by" the Hunsicker group which withdrew from the Oberholtzer conference. In 1863 the congregation was re-organized and called F. R. S. Hunsicker as pastor, but four years later he became a Presbyterian. Finally in 1876 the congregation affiliated with Oberholtzer's Eastern District Conference, where it has since remained.

The *Mennonite Yearbook and Directory* (Scottsdale, Pa.) for 1943 contains photographs and biographies of six Mennonite bishops, as follows: Abner G. Yoder, Parnell, Iowa; Elias L. Frey, Archbold, Ohio; Daniel J. Johns, Goshen, Indiana; Elias B. Stoltzfus, Aurora, Ohio; Lewis Shank, Broadway, Virginia; Samuel Grant Shetler, Holsopple, Pa.

Travel Notes of Samuel Godshalk

EDITED BY J. C. WENGER

(Concluded from March, 1943, issue)

June 2. Meyer took us to the funeral of Betty Hunsperger at Rev. Hunsberger's; John Bear and I officiated. She was 83 years, 9 months and 4 days of age. "A nice assembly was present." Took dinner at Samuel T. Moyer's. "Elder John Brubaker in Berlin owns over 1000 acres of land." Took supper with Michael Martin, son-in-law of A. Moyer. "The Central rail road now runs through this Moyer Valley."

June 3. Am now at Samuel Kulp's. Took dinner at John Krupp's. Visited Moses Krupp, then Lawrence Hipple. Supper at Mich[ael] Rittenhouse. Night at Isaac Kulp's.

June 4. Visited Jacob H. Moyer, right on Lake Ontario. Took dinner with Isaac Wismer's. Jacob H. Moyer stores huge quantities of grain and ships it on lake steamers; takes in as much as 50,000 bushels of grain in some seasons. Supper at Philip Wismer's. Rittenhouse took me to Brother Abraham Hunsperger for the night.

June 5. Attended the funeral of Magdalena, wife of Frederick Eckhart; she had died quite suddenly. Went with Rev. Hunsperger to Tilman Moyer for supper. Spent the night at Amos Meyer's.

June 6. [Sunday]. Went to meeting at Moyer's. Took dinner at Jacob Kratz' and supper at Joseph B. Moyer's. Night at Joseph A. Moyer's.

June 7. Left for the Falls. Passed the Jordan meeting[house] where Dave High preaches. He has five or six families only; for the young folks do not attend this church's services. "Saw the rock Dr. Clark stood on and a wave washed him off. . . . We had a fair sight of the falls. . . . The suspension bridge is a splendid sight. . . . The museum is a curious sight; the carcass of the whale is astonishing to me."

Went back to Preacher A. Moyer's for the night, in company with John Rittenhouse & wife. J. H. Moyer's wife came to the Jordan depot for us.

June 8. Christian, son of A. Moyer, took us for a call on William and Mary High, formerly Mary Rosenberger. Then we called on Philip, son of old Isaac Wismer, "where the old mother is." Saw Jacob Nash who is ill with kidney disease. Also visited Jacob Moyer, called "States Moyer," who has a sawmill on the Twenty. Then saw David D. Moyer, who is "weakly"; then, "old Joseph Fretz," aged 74, who is feeble. Visited for an hour with Samuel B. Moyer. Christ Moyer and Isaac Kulp took us about with teams. Stayed at Jacob B. Moyer's for the night.

June 9. Visited "William Moyer Tobacconist," who has "some hands at work in an extensive building." Also called on Samuel M. Moyer, and took dinner with Abraham M. Moyer. "Then to meeting on the hill. A nice little flock was as-

sembled." Took supper at Nicholas Seabensper's. Spent the night at John Moyer's.

June 10. John and Sam S. Moyer took us to Tilman Houser, whose wife had a stroke of palsy eight years ago [and is still palsied]. After a short visit at Houser's, took dinner with Jacob L. Moyer. "Here we read a letter written by A. S. Moyer in January; was delayed till this date." Visited Abraham Wismer, son of old Isaac Wismer; when Abraham came here "there was not room to drive in without cutting timber for a road. The wolves came howling around the log house. His wife said she often felt afraid. . . . Canada is a thriving place." Ate supper at Wismer's. [Night at] Samuel S. Moyer's.

June 11. On the way to Abraham T. Moyer's we passed through woodland that formerly belonged to Rev. Jacob Gross. "My thoughts wandered to and fro." We also saw "what they call an ice spring. It is a hole between the rocks; there is ice and snow in it now. In winter it is warm, they say." From this mountain one has a beautiful view of Lake Ontario, Toronto, and the valley of the lake.

June 12. Abraham Kratz took us through rough country; passed through Smithville, Camptown, and Conger and went down the Grand River to the Conger settlement. "Canada is a large province; I thought of the North Pole on this trip." Took dinner and supper with Widow Hunsperger and her children; they were at the meeting.

June 13. [Sunday]. This forenoon went to the meeting near Henry Hunsperger's. Took dinner at his home, where there was a goodly number. Went on with A. Kratz for supper at David High's; night at Jacob Kulp's.

June 14. Went with David High to the Rainham meeting near Lake Erie. Dinner at the home of David Kindch [? Kindig, perhaps]. "Lake Erie is a splendid sight." This neighborhood, called "Indian Woods," is a new settlement, but is already well cleared. Visited John Hunsperger in the afternoon and took supper with his son. H. Hunsperger, A. Kratz, and J. Hunsperger accompanied us to Rev. Abraham High's, where we spent the night.

June 15. Attended a meeting at Cayuga [?]. Took dinner at the home of Henry Rittenhouse, as did A. Kratz, A. High, and H. Hunsperger and their wives; also Widow Hunsperger. Supper at Jacob Stover's [?]; they bought their land here thirty odd years ago for three to five dollars per acre. . . . "They have built a good meetinghouse (frame), also sheds: a nice congregation. Now if they serve this God that brought them into this land, He will be their Protector. . . ." Spent the night at Christian Gehman's.

5. TO NEW YORK AND HOME

June 16. Left at six o'clock and reached Buffalo by noon. Crossed the Niagara river. "This is a great sight, and also frightful. When we came over a sneak looked in our traveling sack." At 4:10 we went on to Alden station, then went

by foot to the home of Kratz. He took us to J. Derstine, where we spent the night.

June 17. Derstine is situated near Marilla. "This is a beautiful neighborhood and a great fruit country." He took us to his other lot and left us at the Alden station at 4:30. At 5:00 we left on the Buffalo, New York, and Erie [railroad] for Philadelphia.

June 18. Arrived at Corning at 12:30 a.m. Left for Harrisburg at 4:30. Had to stay at Elmira from 5:30 to 8:00 p.m. "Desperately disappointed" by the delay.

June 19. Arrived at Philadelphia at 9:45 a.m. Left at 2:00 p.m. for Sellersville where we arrived an hour later. Left by foot for A. Hunsicker's; the women went by carriage, Mr. Cooker taking them. A. Hunsicker's boy took us home. "Well, safe and sound! Thanks be to God, for His mercy endureth forever."

WEAVER'S CHURCH

(Concluded from page 2, col. 2)

D. H. Landis. The sermon was delivered by Bishop Samuel Coffman from the passage in Acts 7th chapter and 48th verse: "Howbeit the most High dwelleth not in houses made with hands," etc.; his remarks were of wide scope, and were well delivered. The closing prayer was offered by Pre. Gabriel D. Heatwole, and the last hymn sung was "Religion is the chief concern of mortals here below," etc. The benediction was pronounced by Bishop Coffman.

In the above manner the second Weaver's Church was dedicated to God and opened for public worship. It was constructed of wood. The main auditorium was fifty feet wide and seventy feet long. The pulpit was placed in the west end. At the same end were two ante-rooms, one on each side. A schoolhouse was erected on the meetinghouse grounds. It was located west and north of the church building.

The second Weaver's Church served the people as a place of public worship from 1881 until 1941, a full sixty years, when the building of the third house was begun. The building committee for the new church consisted of the following: Dan J. Blosser, Chairman; Jos. A. Brunk, Secretary; J. B. Heatwole, Treasurer; David Swope, E. R. Brunk, John Kurtz, Hiram Weaver, Ralph Heatwole, and Joseph Heatwole. This committee includes the names of the present Weaver's Church trustees as follows: J. B. Heatwole, Chairman; Jos. A. Brunk, Secretary-treasurer; and David Swope. Several meetings of the congregation were called by Bishop S. H. Rhodes in order to decide upon the building of the church. When it was finally decided to build a church the question of material for the building was considered. After much discussion at one of the first meetings it was decided to build the church of stone rather than brick. Because some were dissatisfied another meeting was called to go over the matter of material again. When the final vote was taken, it was decided that stone should be used in the walls of the structure.

A Critique of Helen R. Martin's Tillie, A Mennonite Maid

ARTHUR WEAVER

I spent three hours reading this book, and was disappointed. The book is written in a simple style and depicts a family not at all typical of our Mennonite grandparents. It is too bad that our critics must pick the worst of us and set them up as typical.

The story itself concerns Tillie's struggle to get an education and live her own life against the wishes of her father, "a cruel hardheaded Dutchman." Mr. Getz was as tyrannical as any medieval despot. He forced Tillie to come home from school each evening and work long hours in the celery beds. At the age of twelve she was forced to quit school and "make herself useful." Discipline was the rule of the day. She never knew the tenderness of a caress until she climbed into the lap of her teacher, Miss Margaret. From that moment on, Miss Margaret became her guiding star.

Tillie read novels, loaned to her by Miss Margaret, late at night to prevent her father from knowing it. One time he discovered her reading *Ivanhoe* and burned the book and whipped her. She lied concerning the source of the book to shield Miss Margaret, for Getz was influential on the school board. Margaret did help Tillie by writing to her and giving her the necessary books to complete her education.

Tillie's family were Evangelicals but she was converted by a "New [Reformed] Mennonite" preacher and "felt to be plain." This she did in defiance of her father's will. However, her aunt was a "New Mennonite" and helped Tillie in her new life. She worked for this aunt in the hotel for some time. It was here that she met the new teacher, a man from Harvard, Walter Fairchilds, with whom she fell in love and whom she later married.

Absalom Puntz, only son of another influential school board member, was determined to marry Tillie. She endured "Sunday nites settin' up" with him to prevent Absalom's father from removing Fairchilds from the school.

Through the help of the doctor, Fairchilds was retained another year in spite of the fact that Getz and Puntz wanted him removed. A few weeks later he resigned anyway and Tillie, having passed the necessary examinations, was elected to succeed him. Her father was ready to object until he realized what forty dollars a month would do to improve the family income. Tillie, however, had other ideas; she refused to pay him more than for board and room.

Getz then started a movement to remove his daughter from the school. At the last minute, Fairchilds arrived in town with a letter from Miss Margaret asking Tillie to go to Europe with her for

the summer. At the same time she found her love for Fairchilds to be mutual and later they married. Tillie was freed from her narrow background at last.

The author tells us that the Getz family is typical of the better sort to be found in southeastern Pennsylvania. Getz himself is spoken of as being "wonderful near" and considered to "be overly strict" and "too ready with the strap still," by his neighbors, but nevertheless highly respected as a hard-working, successful man.

It is probably true that some of the Mennonites were something like those pictured in *Tillie*, but it is not fair to give out the impression that they all were that way. Furthermore, Tillie's victory came not through the church but by leaving the church and being excommunicated, unrealistic though it is.

I am not sorry that I read the book but I am disappointed in the impression it may leave with the outside reader.

PRESENT SCHOOL SYSTEM

(Concluded from page 1, col. 2)

metic (in German, with calculations in terms of English currency and the metric system), and an English-German Testament were the chief textbooks at first. Grammar, geography and mental arithmetic were introduced only after much opposition. The teacher boarded among the parents of the pupils, going from house to house, conducting school four months during the winter for a gross expenditure of three cents per pupil per day.

With George Wolf's election in 1830 to the governorship of Pennsylvania, he immediately advocated a free school system, but it did not become a Pennsylvania statute until 1834, and then it would have been repealed had it not been for the eloquent and fervent advocacy of it in the 1835 Legislature by Thaddeus Stevens, later a prominent attorney in Lancaster. But he with Thomas Burrowes, Lancaster educator, laid the foundations deep for our present system, basing it upon the system established by the Mennonites.

From the start the free school system was opposed by Friends, Lutherans, Reformed, and Mennonites alike. State Superintendent James Wickersham justifying them in their own right later said: "They were not opposed to education. They had proven their interest in it by establishing hundreds of schools in connection with their churches. In these in accordance with the rules of their churches and the customs of their fathers, their children had long been instructed by teachers of their own appointment in the several branches of secular knowledge and in the sacred doctrines of religion. They had built schoolhouses and provided school accommodations with their own money. To break up this system of schools which they had established and which they were willing to continue to support, and be compelled to pay taxes for the support of

common schools, in which they had little interest, seemed to them alternatives equally objectionable.

"Every friend of common schools must respect the motives that led members of the religious bodies so circumstanced to oppose the free school law and against them no valid argument can be made except the demands of a broad public policy before which individual rights must give way to that of 'the greatest good to the greatest number.'"¹

Because the three schools mentioned above were so highly successful it was not until 1847 that Manheim Township turned these schools over to a State school board, and the Mennonites of the township built their first central meetinghouse at Landis Valley that year.

From the first public school by Conrad Beissel at the Ephrata Cloisters in 1721 through the parochial private and public schools of the next 125 years and the development of the public school system in the last one hundred years is a long, interesting, and unwritten history. In the eighteenth century the Moravians were in Lititz, the Reformed southeast of Strasburg, the Presbyterians at Chestnut Level and Donegal, the Friends at Bird-in-Hand, and the Episcopalians in Canaervon. By 1800 the Mennonites and Lutherans together conducted a school at Durlach and by 1813 at Wood Corner. Other Mennonite communities undoubtedly had a few, although the information is meager. Where no private schools were conducted the townships accepted the 1834 law almost immediately, beginning with Little Britain, Martic, Bart, Colerain, the Donegals, and Rapho. Elizabeth, Upper Leacock, West Earl, and Manheim in 1847 were among the last.

The next step was to place them adjacent to the meetinghouse. This is still to be observed at Risser's, Stumptown, Hammer Creek, Chestnut Hill, Weaverland, Bossler, and Metzler. With consolidation, they were far removed. What might the Mennonite Church be today, if they had not only nobly started, but as admirably continued in the footsteps of Christopher Dock!

¹ Copied from original in possession of owner.

² The U. B. Church started only three miles away.

³ Pennsylvania Historical Society (1892), p. 48.

How to Get on the Mailing List for the Historical Bulletin

New readers for the MENNONITE HISTORICAL BULLETIN are always welcome. If your name is not already on the mailing list for receiving the Bulletin regularly, consider this to be an invitation to send in your name and address with remittance to the treasurer of the *Historical Committee of Mennonite General Conference*, Edward Yoder, Scottdale, Pa.

The regular annual membership fee is one dollar, which includes subscription to the BULLETIN.

